

Intolerance And The Post Truth Dynamics Of The Social Media Community In The Face Of The Regional Head Election In Indonesia

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Abstract - The Tribe of Racial and Intergroup Religion in Indonesia gave birth to a multicultural society. In life, intercultural communication is unavoidable. One medium in conducting intercultural communication is social media. In the multicultural society, the issue of SARA (ethnicity, religion, race, and inter-group relations) is the main factor causing the conflict. In the 2017 DKI Jakarta election, the issue of SARA in the WhatsApp group involved members of heterogeneous groups. This study aimed to analyze the management of SARA issues conflict in the 2017 DKI Jakarta election in the WhatsApp group with multicultural members. This study used a qualitative approach with data collection technique through interviews and literature studies. In discussing this research, the researcher used the conflict management theory framework of Martin and Nakayama. The results of the study indicated that conflict occurs because several group members share messages without considering the nature multiculturalism and ignoring the similarity and agreement of group members, which are the interest and initial goals of group formation. The messages are spread with the assumption of defending religion. When conflicts occur, the conflict management strategy that is implemented is a strategy of compromising and avoiding. In the group there are members who act as cultural brokers.

keywords - conflict, social media, WhatsApp group, multicultural.

1. Introduction

Cultural, ethnic, racial and inter-group diversity is the uniqueness of the Indonesian nation, diversity brings a positive impact that makes Indonesia a country that has a cultural wealth, but on the one hand, diversity can bring a negative impact in the form of potential for conflict between ethnic groups, religious groups, or certain groups. This gave birth to a multicultural society that is heterogeneous or having different characteristics. In a multicultural and heterogeneous society, there is an exchange of messages or information between groups. This intercultural communication is unavoidable.

Intercultural communication occurs when someone from one cultural group delivers messages to the member of another cultural group (Samovar, L. A., Porter, R. E. and McDaniel, 2014). In other words, intercultural communication includes interaction between people who have significant differences in perceptions of culture and symbolic systems to exchange their communication activities. Communication occurs either directly (face to face) or through a medium. The media used in delivering messages in this digital era is inseparable from the use of internet technology. The wave of digital transformation has become an important role in the changing unlimited world. As we know, the world had passed through three stages of the industrial revolution. The industrial revolution 1.0 was characterized by the use of steam engines, which transformed agricultural society into industrial societies. Industrial Revolution 2.0 was when the community has begun to recognize the industrial chain, the division of labor, and electricity. While the industrial revolution 3.0 occurred when computerization begins to emerge. The gap from one transformation wave to another transformation wave is getting smaller. It took 10,000 years to enter the first industrial revolution. Meanwhile, it only took 200 years for one industrial revolution to move to the next industrial revolution. It is possible that the gap will get smaller in time. We are currently entering the industrial revolution 4.0, an era in which technological advancement has provided vaster information and communication resources than before. Although the role of information has received little attention in a few decades, but essentially, the need for information and communication is no less important than the needs for clothing and food. In the internet era, the development of communication and information technology is getting faster and more sophisticated so that the root of the communication science itself is not much studied, they tend to be forgotten. In fact, the basic concepts developed by experts when they founded the new science of knowledge, in this case, the science of communication, need to be seriously studied because the real character and identity of science only present at the early stages of its development. The concept and philosophy of communication and information media in the industrial community 4.0 has now undergone an evolution from internal orientation (inward-looking) towards an external orientation (outward-looking). The internal orientation is reflected in the concept of message production and its distribution while the external orientation is reflected in the concepts of media capitalism and its monetization. However, each concept has its own unique and contextual application.

As a means of conveying the message, social media is an alternative way of multicultural communication in addition to face to face. Social media makes it easy to communicate that is not limited to space and time. The results of a survey of the Association of Indonesian Internet Service Providers (APJII) in 2016 showed that social media content had the highest access by the people of Indonesia at 97.4%. In the same survey, the highest activity carried out on social media was sharing information with the achievement of respondents' approval of 97.5% (APJII, 2016). Social Media allows its users to easily participate in

the virtual world of sharing and creating their own information, social media also facilitates social interactions among members of multicultural communities using internet-based technology (Utami & Triyono, 2011). Types of social media vary and continues to develop over time. Some types of social media are in the form of social networks, microblogging platforms, networks, sharing photos and videos, podcasts, chat rooms, message boards, forums, mailing lists, etc.

In social media, everyone with different background communicates by sending messages, producing messages and also as information consumers. This allows individuals to send messages and motives that contain meaning and assumptions in their communication activities, whether verbal or nonverbal through social media with its rules they adhere to when they consume or produce information. If there is a discrepancy, the potential for cultural conflict will be greater. The occurrence of conflict is actually a normal thing, even if it is managed properly, it can further strengthen relations (Martin & Nakayama, 2010). But the conflict in the context of interpersonal relationships, if not managed and resolved properly, is possible to interfere and even break the relationship between individuals. It is worse when the trigger for conflict is related to the issue of racial intolerance. SARA (ethnicity, religion, race, and inter-group relations) issues are also a major factor in the occurrence of conflicts in multicultural societies (Liliweri, 2005). Recently, there was a regional democratic party held called the DKI Jakarta Pilkada (Regional Head Election) which in the second stage was carried out simultaneously. DKI Jakarta head election in 2017 was participated by three candidate pairs. The first pair was Agus-Sylvi, the second pair was Basuki Tjahaja Purnama (Ahok) - Djarot Syaiful Hidayat and the third pair was Anies Baswedan - Sandiaga Uno. The 2017 DKI Jakarta election took place in two rounds, of which in the second round the second and third pairs competed again to win votes in DKI Jakarta. During the first and second rounds of the 2017 DKI Jakarta Regional Head Election, many people from various regions outside Jakarta also paid attention to the Jakarta Election. Even Kompas.com reported that the DKI Jakarta Pilkada was like a presidential election (Tashandra, 2017).

In addition to the many political figures who intervened as reported by Kompas.com in the DKI Jakarta Pilkada process, this democratic event was very thick with the issue of SARA which often caused conflict. Besides, one of the governor candidates (cagub) came from a minority group SARA, and one of the cagub had a case of alleged defamation of a majority religion, so that conflicts relating to SARA, especially about religion could not be avoided. Chairman of the Election Supervisory Board, Muhammad also stated that the 2017 DKI Jakarta Regional Election was the most vulnerable to conflict triggered by SARA issues (Erdianto, 2016). Even a military and intelligence observer, Susaningtyas Nefo Handayani Kertopati, argued that the SARA issue in the DKI Jakarta Pilkada was very dangerous. The conflict can have an impact on the harmony and integrity of the Indonesian people who have a multicultural society (Hidayatullah, Arsito, and Tanjung, 2017).

The issue of SARA conflicts, especially those related to alleged defamation and the spread of the mandate to elect Muslim leaders for the religion of Islam in the 2017 DKI Jakarta Pilkada continued to be "sparked" and used for political interests by a handful of people. This did not only occur in the real world communication process but also occurred massively on social media. This was as stated in republika.co.id which reported that the SARA issue in the DKI Jakarta Pilkada was spread because of uncontrolled social media (Satria, 2016). One social media that did not escape the conflict caused by the issue of SARA is the WhatsApp chat room application.

In the WhatsApp application, one can send and receive various types of media between users such as text, photos, videos, documents, locations, as well as voice calls, and videos. WhatsApp also allows a group from different cultural backgrounds but has a common interest in joining a group that facilitates members to share and receive information in their groups. The forms of the group in WhatsApp are various. Some are based on the common interests of profession, hobby, occupation, position, environment, education, formal or non-formal education, and others. In the group, there are admins and members with a maximum number of 256 WhatsApp accounts. When the 2017 DKI Jakarta election took place, not only groups inside the region were talking about the contents of the messages related to the Jakarta elections, but there were also groups outside the region outside of Jakarta that involved in receiving and sending information related to SARA, specifically regarding the race and religion of the candidates for the DKI Jakarta governor who were in the middle of a political contest. Moreover, added with the allegations of defamation case from a DKI governor candidate who was in minority ethnic group, the spread of messages containing SARA was increasingly prevalent in the WhatsApp groups even though group members were heterogeneous with different religions. Because of the diverse cultural backgrounds of members in the WhatsApp group, the conflict cannot be avoided in a WhatsApp group.

Research Problems

According to the researcher's observations, during the 2017 DKI Jakarta Pilkada implementation process, not a few parties were aware that the conflicts in a WhatsApp group were caused by the giving or receiving of information that contained the issue of SARA. This is one reason for some parties to be reluctant to use or even break the communication in the WhatsApp group. Not only from different cultural backgrounds, like religions, some parties with the same cultural background but do not agree with the information shared in a group, also feel discomfort and ultimately interfere with communication and create interaction in a WhatsApp group. If this happens, then the conflict can no longer be avoided. Conflict in communication through WhatsApp social media is an interesting problem to be researched, especially in heterogeneous and multi-ethnic multicultural societies within the scope of social media activities and the impact of social communication that occurs.

Conflicts have various types depending on the chosen perspective. In this paper, the author views the type of conflict based on how to view events or issues (Liliweri, 2005). The issues were those considered to be racial issues that occurred during the DKI Jakarta Pilkada 2017. This is interesting because the SARA issue which was also associated with defamation was so severe in the DKI Jakarta Election 2017. One of the political observers from Mercu Buana University, Dr. Heri Budianto, M.Sc, also said that the regional election contestation held by DKI Jakarta Province was a national political parameter.

In other regions (provinces, districts, or cities) the issue of SARA is not really dominant, as in West and Central Kalimantan where the elected governors who led for two periods came from religious minorities even though the majority of the population in both regions were Muslim. In this paper, the researcher would also emphasize the conflict of racial issues that occur in multicultural members in a group of social media. Therefore, the practice of multiculturalism cannot be separated from the discussion of this paper. Multiculturalism is a concept that explains two different interrelated meanings. Referring to one definition of multiculturalism (Liliweri, 2005), it is a condition of cultural pluralism of society. This condition is assumed to form tolerance. Multiculturalism is also a set of central government policies designed in such a way that all communities can pay attention to all cultures of various ethnicities or nations. By realizing that multiculturalism is the uniqueness of the Indonesian nation that has become an advantage and distinguishes it from other nations, it is expected that diversity can have an impact on tolerance in social societies.

In this paper, there are several expectations of researchers regarding theoretical and practical significance. In theoretical significance, this paper is expected to contribute to the description of conflict within a social media group and the conflict management strategies that can be done for the case of conflict in social media. In practical significance, the researcher hopes that the results of this paper can be an input for individuals who use or join a group on social media. The input deals with ethics and mindfulness among intercultural communication in groups with multicultural members and the considerations when forming groups on social media and sharing messages on social media.

Based on the explanation above, the writer formulated the research problem as follows:

1. How does the SARA issue conflict in the DKI Jakarta Election 2017 occur in WhatsApp group chat with multicultural members?
2. How can the SARA issue in the WhatsApp groups with multicultural members have an impact on behavior change in the community so that it can cause conflict?

The purpose of this research was to analyze the SARA issue conflict in the DKI Jakarta Election 2017 that occurred in chat or WhatsApp group conversations with members who were multicultural and heterogeneous in nature, there are some expectations of researchers regarding theoretical and practical significance. In theoretical significance, this paper is expected to contribute to the description of conflict within a social media group and the conflict management strategies that can be done for the case of conflict in social media. In practical significance, the researcher hopes that the results of this paper can be an input for individuals who use or join a group on social media. The input deals with ethics and mindfulness among intercultural communication in groups with multicultural members and the considerations when forming groups on social media and sharing messages on social media.

2. Material and Method

2.1 Previous Research

Previous research related to SARA issue conflict and research on social media include the study by Humaedi (2014) entitled "Failure of Acculturation of Cultural and Religious Issues in Lampung Conflict". The study used a qualitative research method with ethnographic research strategy. The results showed that the failure of acculturation between Lampung tribes was the root cause of the Lampung conflict. Lack of interaction due to the absence of shared spaces in cross-cultural encounters had led to the failure of acculturation which disabled the creation of various cultural understandings and collaborative efforts that could be done.

Jati (2013) discussed Local Wisdom as Religious Conflict Resolution. The results of his research showed that the Maluku conflict was resolved through the Malino peace agreement in 2002 and 2003, however, the potential for conflict could be reduced through local wisdom values. Pela gandong as local wisdom had an important role in reuniting community solidarity which was divided during the conflict. In addition to local wisdom, representation in the bureaucracy also played a major role in reducing social inequality between elements of society in Maluku.

Next, Zeitzoff (2011) examined about Using Social Media to Measure Conflict Dynamics: An Application to the 2008–2009 Gaza Conflict. His research used the quantitative method with content analysis technique on Twitter and other social media sources during the Gaza conflict (2008- 2009)

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In this paper, the writer discussed and analyzed the intercultural conflict caused by the issue of SARA in a WhatsApp group with members of a multicultural group. The author looked at the perspective of individuals as unique social beings in interpreting a conflict caused by SARA issues and occurring on social media with cases that occur within the WhatsApp group.

2.2 Fragmentation, New Media Functions and Technology Freedom

The pattern of communication experiences a great revolution along with technological developments that occur in the world. The development of technology changes how individuals make communication over time. In the past few decades where people were not familiar with the internet, communication channels were very limited. Traditional media can often be found in the form of newspapers, television or radio.

But now the media is very developed where communication channels are finally borderless or unlimited, relationships between individuals can be established through the mediation of technological devices. New media theory captures this as a revolution in communication patterns from broadcast patterns to network patterns that allow a wide range to be seen in terms of both the sender and the recipient of the message.

It is undeniable that currently the public's attention is focused on various matters related to the internet, because its use is able to facilitate quick information. This can be seen from the emergence of online news sites, advertisements on websites and

applications, various media applications, discussion forums, and information search engines. In fact, new media is strongly welcomed with euphoria or very significant overestimation as expressed by Roosler (2001).

In McQuail it was explained that the fundamental aspect of information and communication technology is the fact about digitalization. The internet is not only related to how messages are produced and distributed. But it also relates to how finally the message is processed, then exchanged, until stored. Everything is done digitally and paperless. In its activities, internet-based communication is also not as bureaucratic as mass media in general that allows a message to be reprocessed, deleted, stored, and distributed back to the public. Internet is currently the main choice. The internet is experiencing its golden age. Since 2005, newspaper, radio and television media users have declined. On the other hand, internet users in 2009 doubled to 17% (7.7 million users). Social media such as Facebook, Instagram, Twitter, Youtube are some examples of the many social media that are often accessed by internet users. Facebook in Indonesia occupies a High Traffic position. And Indonesia is the second-largest Facebook user in the world, only after the United States. Almost all internet users in Indonesia have a Facebook account.

This triggered conventional media to converge media by participating in the online world of internet and social media. Conventional media also began to implement the delivery of content through websites and utilizing social media such as Facebook to interact with their audiences. The media community also experienced the same thing. The increasing number of social media users provides opportunities for the media community to enter the global community online through social media. Through social media, like Facebook, media community can deliver their content directly and can know the audience. Audience numbers can be recorded by looking at friend list, posting about programs, events, coverage, and everything related to activities on social media with wall posts. Other interactions are by giving comments and even doing a live chat on Facebook. From the era of "broadcasting" to the era of "point casting" or "person to person". Users of social media are increasingly personal and interactive. Interactive activities were used to very difficult due to resource constraints. But with the presence of social media like Facebook, interactive activities are very easy to do.

Poster (1999) also suggested that interactive activities through the internet were able to combine the functions of conventional mass media such as television, radio, and film and to distribute them through communication technology. This goes beyond what can be done by the print media and the old model broadcast media.

McQuail also explained new patterns of communication in the era of the emergence of new media developed by telecommunications experts from the Netherlands Bordewijk and Van Kaam. The new patterns are:

- **Allocation**

The allocation pattern is a pattern that illustrates that the dissemination of information is done at one central source. Which allows information to be received by many recipients of the message. In traditional communication patterns, this pattern is common such as the delivery of lecture material by lecturers conducted face to face. The characteristic of this allocation pattern is, in addition to centralized information, the time and place are determined by the sender of the message.

- **Conversations**

This one is different from the pattern of allocation, conversational patterns are the process of exchanging information between two or more people which shows a balance between the sender and the recipient of the message. Because both are then interactions can occur. We can see examples of conversational patterns in new media through the use of e-mail as one of the communication suggestions.

- **Consultation**

In traditional communication patterns, like in print media, communication occurs when the recipient of the message searches for information from the same source. Newspapers are a source of information for readers who want to find the latest information. The message recipient is actively looking for this source. In new media, the consultation pattern is similar to the use of the internet in search engines that allows recipients of messages to actively seek information.

- **Registration**

This pattern is the opposite of the consultation pattern. The pattern of registration occurs when the recipient of the message receives information from various sources that are then collected.

The use of the internet as a new media is still used very freely without having strict regulations. But there have been many serious efforts to limit the freedom of communication through the internet. The 2011 patriotic law is one example. Hamelink (2000: 141) suggested that internet use is possible for industrial players to master their networks so that they can master networks to limit access to internet use. He also believed that in the near future the opportunity to access cyberspace will be regulated and controlled by small groups who become shareholders (2000: 153). Because it can be seen that the internet can be freely used by each individual regardless of the age and content displayed. This raises many contradictions regarding social problems which are then caused by the media and demands for strict supervision of the media. Issues that are no stranger to the use of new media such as copyright, defamation, and the dissemination of private information in the public media. Police and intelligence must work extra hard to control and supervise, especially against transnational crime, underage pornography, terrorism, radical movements, and other cyber crimes.

Digital Revolution as a Reproduction of New Culture and the Establishment of a Network Society

Regarding the new structure of society, as a networking community, fundamental changes occur not only in the economic field but also in the fields of political, social and cultural life. It affects consumption. Consumption is a human effort to meet the needs, desires, and expectations that are specific to each individual. Consumption gets attention from various perspectives when its activities turn into consumerism.

Castells' work, *The Information Age: Economy, Society, and Culture* is an effort to trace the transformation of society

that is influenced by the development of the information technology paradigm. Various groups praised the achievements of Castells through the three main books. Giddens called it, not strange if Castells works can be compared to Max Weber's work on economics and society. Whereas Peter Hall, who compared it to *Das Kapital* by Karl Marx, and Alain Touraine, which Castells recognized as his Intellectual Father, gave the title as a leading 21st-century classic. Even Krishan Kumar was convinced that he really lived in the information age and participated in completing the theory of the information age. George Ritzer called Castells' work a work that offered the first sociological analysis of a more computerized world. Many views can be drawn from this work, although Castells's thoughts cannot escape from criticism.

Society, according to Castells, lives in a new order with 3 main characters: informational, global and networked. Called informational because productivity and competitiveness of a unit or agent: companies, regions, and countries, in an economic system, fundamentally depend on their ability to produce, process and apply knowledge based on information efficiently. It is called global, because the main activities of production, consumption, and circulation, including components that influence it: capital, labor, raw materials, management, information, technology and markets, are organized on a global scale, directly or through related networks among agents economy. Whereas it is called networking because in this new historical condition, productivity is produced through competition played in a global network that interacts between business people.⁷ The three characteristics above cannot be separated from the role of information technology since its birth and its spread very fast. Furthermore, according to him, the new economy, society and culture is a necessary condition.

As a result of this opinion, both supporters and critics of Castells regard Castells as a technology determinist. Van Dijk wrote his opinion on Castells under the title: *The One Dimensional Network Society of Manuel Castells*, which basically placed Castells as deterministic technologists. Even this assessment is reinforced by Castells' own opinion, which stated that through networking, the community has created a very dynamic machine, opening up opportunities that are very wide to be utilized but cannot be controlled by anyone. A pessimistic view of people's ability to counteract the influence of technology. Whereas Markku Wilenius argued that Castells considers technology as a horse that pulls carts containing economy, culture and social life.

WhatsApp as Social Media

There are several notions of social media proposed by experts, among others, Boyd in Nasrullah (2015) stated that social media is a collection of software that allows individuals or communities to join, communicate, and in certain cases, collaborate or play with each other. Social media has power in user generated content, where the content is generated by users rather than by editors like in mass media institutions. Dijk in Nasrullah (2015) explained social media as a media platform that focuses on their existence which facilitates their activities and collaborations.

There is also another thing that distinguishes conventional media (first media age) and new media (second media age), including WhatsApp social media, it is the pattern of the spread of messages. If in conventional media it is one for many, in new media, including social media, can be one to many or many to many (Nasrullah, 2012). WhatsApp is one of the social media that categorized as chat rooms application. As long as there is an internet network, WhatsApp helps individuals and groups interact and communicate in real-time (Kristo, 2013).

Whatsapp group as a Virtual community

A virtual community is a collection of users that are formed online, each of which uses a unique identity or avatar and information. Group members exchange messages according to the interests of their groups online with the intent and purpose of diverse messages and interests.

The members of the WhatsApp community group have the same purpose and interest in the group. For example, a group that is formed on the basis of the same hobby, so the members can talk about that hobby. In another context with a different perspective, even they have the same hobby, multiculturalism also exists, therefore, the differences in SARA can not be avoided.

Multicultural Society

Today's multicultural society continues to advance and develop side by side in a unit called society, they have a diversity of cultural and racial characters. They often adjust different interests to adapt in a diversity environment. Have a different orientation and identity.

Conflict

Is a disturbance between two or more individuals or groups because of perceptual mismatches of goals, values, expectations, processes, or results (Martin & Nakayama, 2010).

Intercultural conflict is a conflict that occurs between two or more cultures. Gudykunst (2003) stated that conflicts occur when inappropriate activities occur. Conflict is unavoidable if there are differences of opinion and perceptions in interactions that influence cultural differences in the group. Conflicts can be categorized into two types of conflicts, namely constructive conflict and destructive conflict, depending on the problems and themes of the conflict that occurred. In Communication is the medium in which conflict is created and managed (Gudykunst, 2003).

Managing Conflict

Conflicts can be resolved in different ways according to the situation. There are at least five styles that can be used to manage conflict (Martin & Nakayama, 2010), they are

- (i) Dominating where a person reaches his goal at the expense of others;
- (ii) Integrating, characterized by an open and direct exchange of information in an effort to achieve a solution that is acceptable

to both parties;

(iii) Compromising, a strategy that involves sharing and exchanging information both individuals release something to find a mutually acceptable decision;

(iv) obliging, characterized by understating differences and nonconformities while emphasizing similarities;

(v) Avoidance, reflecting low attention for both self and others. Someone who uses this style is often seen as negative, because he tries to withdraw, ignore, or go through conflict, or can be called withdrawing from conflict.

Methods

In analyzing intercultural communication including intercultural conflict there are three approaches that can be taken (Martin & Nakayama, 2010). In this paper, the writer analyzed based on data obtained from the results of the meaning and experience of individuals on the reality of cultural conflicts that occur in a social media, so that the paradigm used in this paper was an interpretive approach.

The interpretive paradigm helped the writer to understand and explain human behavior in certain groups based on the assumption that human experience is subjective, creative/unique so that it cannot be predicted and culture is formed and managed through communication. In addition, the interpretive paradigm also views an intercultural conflict managed and interpreted depending on a particular situation or context (Martin & Nakayama, 2010).

In this paper, the writer used qualitative research method to dig deeper an individual perspective (Hennink, Hutter & Bailey, 2010) regarding a conflict caused by SARA issues in the DKI Jakarta Election 2017 that occurred on social media, in the case, in WhatsApp groups with the multicultural member. The research approach used was the Interpretive Phenomenological Analysis (IPA). Science is a qualitative research approach that is intended to understand how individuals interpret important events in their lives. Science is phenomenological because it explores people's experiences (Smith, Flowers & Larkin, 2009). In the context of this study, the researcher tried to understand how to interpret the experiences when there were members of the WhatsApp group with multicultural members and in the group, the information about SARA issues had been received and distributed during the 2017 DKI Jakarta election campaign. the writer collected data to be analyzed and interpreted through interviews and literature review.

3. Results

Whatsapp is a social media that is unique and has both advantages and disadvantages. Whatsapp is a means of sending messages to individuals and groups that are formed on the basis of mutual agreement and willingness to share personal numbers with users who use the WhatsApp application. Whatsapp as a chat room is a unique application that has space for interaction, one of which by sending messages to all group members.

Interviews were conducted to two informants where the informants were users and members of a group, in the group there was an interaction of message exchanges in which there was a message containing the issue of SARA during the 2017 DKI Jakarta election campaign, and the conflict in the WhatsApp group was unavoidable. The identity of the informants are:

1. Rn/L/35/S1/Bekasi/Using social media 2015
2. AI/L/33/S1/Bekasi/ Using social media 2017

Based on the data obtained from the interview, the informants were using social media since they had a smartphone because it was easy to communicate and for cost efficiency reason. The following is the informant's statement in the interview:

Informant 1 :RN, I have been using social media since I used a cellular phone in 2015, because it was efficient and inexpensive. In WA, there are many community groups, so it is easy to communicate by sending messages anytime and anywhere.

Informant 2 :AI, I have used a cellphone since 2017, there are many benefits in using WA because usually, the information is shared on WA updates from certain groups.

From the convenience provided by social media with the WhatsApp application, it is easy to send messages to colleagues, friends, and members who are friends with each other and are joined by other members. This gives users the pattern of message disseminating one to many peoples in a relatively short time.

The ease of communication in real-time, without worrying about space and time and reaching a broad audience is not the only impacts of WhatsApp usage. If it is associated with the implementation of the 2017 DKI Jakarta election some time ago, the ease of communication that can be utilized by individuals through the WhatsApp group also has a destructive side. As conveyed by the two informants, the message containing SARA in the context of the DKI Jakarta Election 2017 was very widely shared and received by members of the WhatsApp group. It was often that the message that shared led to radical messages without verified sources in a group of members from various cultural backgrounds, especially regarding SARA.

Multicultural Society

Today's multicultural society continues to grow over time. They live side by side in two or more cultures and have heterogeneous characteristics or various characters and tribes. They often try to adjust two or more differences in values, norms, worldviews, or lifestyles. Apart from distinguishing multicultural identity based on only race and ethnicity, there are multicultural identities based on religion, sexual orientation, or others (Martin & Nakayama, 2010), consisting of a variety of SARA that makes the community belong to a multicultural society.

Virtual Communities in the WhatsApp Group

Communities in WhatsApp groups are the virtual communities on the basis of shared desires or interests because there are exchanges of personal numbers combined into one or more groups for the purpose of sharing information, this can be said to be an ongoing communication community with internet support. The group in whatsapp is created for various reasons, according to the informants, this formation could be based on friends, campus alumni, professions, hobbies and various backgrounds. But on the basis of this agreement and similarity, it also does not rule out the possibility of differences in the contexts of the message distributed in the group. For example, when there are differences in political views that occur in supporting political candidates in political contestation. This difference can be in the context of SARA: Tribe, Religion, Race and between groups. So it is inevitable that intercultural and multicultural communication also occurs in WhatsApp groups. Differences that are destructive in nature can cause conflict in whatsapp groups. It can have a bad effect of leaving the group or called as left group,

Managing Conflicts in Whatsapp Groups

When the conflict can no longer be avoided, the message and content of SARA give a negative effect to group members, the solution is to try to neutralize and remind the members to return to the purpose of the whatsapp group community. And try to remind each other to respect each other's messages and opinions and to be wise in expressing opinions in groups that have a multicultural character. But the informants also stated that there were some members in other groups who were still difficult to receive input and continued to spread messages containing SARA at the time of the 2017 DKI Jakarta Election. The informants stated that this still happened because members who spread SARA issue messages did not have maturity in politics and were less aware that group members consist of various different cultural backgrounds and could not realize that the Indonesian state is not only owned or controlled by a particular religion. When the spread of SARA issue messages continues to be carried out, members who feel discrepancy with this generally decide to leave the group.

4. Discussion

In this study the researcher emphasizes on how to manage messages or communication that are disseminated in whatsapp groups, especially the messages that have SARA elements that members in the group do not necessarily share in opinion, the researcher found that in whatsapp group members who have different characters, views, ethnicity, religion, race, and class cannot be generalized in receiving messages.

The solution to this conflict problem is the need for the participation of other members to neutralize the SARA message that gives the impact of conflict in the whatsapp group, and provides a mature attitude in conveying the message with the basis of tolerance. Because choosing religion and politics is a human right and guaranteed by the Republic of Indonesia.

Based on the analysis, discussion, and findings above, conflicts due to SARA issues between WhatsApp group members whose members are multicultural can actually be prevented so that the harmony of social relations between groups and the flow of group communication in the group can be maintained. This is done by realizing that all interactions and communication that occur within a WhatsApp group cannot be separated from the context of intercultural communication. Thus, it is necessary for each individual who communicates and interacts in the WhatsApp group to apply self-awareness and ethics to intercultural communication.

5. Conclusion

Based on this paper, it can be concluded that the SARA issue conflict in the DKI Jakarta Election 2017 in WhatsApp group chat with multicultural members occurred because several group members share messages without considering the nature multiculturalism and ignoring the similarity and agreement of group members, which are the interest and initial goals of group formation. When the messages are spread with the assumption of defending a religion that is associated with the context of the 2017 DKI Jakarta election, then incompatibility with the perceptions of goals, values, hopes, processes, or results contained in the message is unavoidable.

Thus, the type of conflict that occurs is conflict that is directed towards destructive conflict. When conflicts occur in the WhatsApp group, the conflict management strategy that is implemented is a strategy of compromising and avoiding. Compromising strategies are carried out in the early stages of conflict while avoidance is carried out when conflicts are difficult to control/reduce. In this study, it was also found that when there is a conflict in the multicultural WhatsApp group there are also members who act as cultural brokers, they are those who think that politics and religion are private rights guaranteed by the state, so they must tolerate each other. In addition, they also have a view on the diversity of the Indonesian nation of *bhineka tunggal ika*.

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